/125 cont'd/
H M 648 feel happy about accepting Chinese culture. This is the only effective and natural way to improve the relationship between the two peoples. To achieve this purpose, the development of education for the Li and the Miao is the only means.

M 636 178 During the period from 1933-34, when Ch'en Han-kuang was appointed as administrator in the Li area, he successfully enlisted the support of the two minority peoples. They still think of him even today. This achievement was not purely accidental. He really did something constructive to improve intergroup relations. He respected them, treated them with sympathy, extended justice to them, and helped them to establish schools and other autonomous institutions. He selected a number of their children and sent them to school with government scholarships. He also led a group of their people to visit Canton. All these were unprecedented honors for the Li and the Miao. It was very natural that they were grateful. This was particularly true of the Miao, who had always been exploited by other people. When they were now treated with such care by government officials, it was natural that they were inspired by the honor and submitted to the government without reservation. The photographs that Ch'en gave them still hang on their walls. With how much respect they think of Ch'en can be judged by this single gesture. In improving the attitude of the Li and Miao toward the government, /126/ Ch'en accomplished his mission, but that was all. As to the improvement of intergroup friendship so that the three cultures might be unified permanently into one, Ch'en could not achieve this by his individual ability alone.

M 114 Finally, I have to point out particularly that the basic requirement for improving our intergroup relations is to change our traditional attitude toward the Li and Miao. Scorn must be replaced by sympathy; differentiation must be replaced by unification. If the basic idea is wrong and our motives are not honest, no remedy can be worked out.

influence of any foreign propaganda and that their revolt did not at any time assume the character of an anti-French manifestation. Thus their uprising had no repercussions on the other ethnic groups in Laos, which in spirit and in deed stood behind our repressive measures. L M 563 669

They returned in peace to their agricultural labors (chiefly the cultivation of poppies) in their precipitous solitudes. A special administrative statute gave them the cantonal and communal autonomy which they desired, with no Laotian or Annamite intermediary. No matter how infrequent their contacts with the populations of the valleys and plains, it is quite certain that racial antagonism (exploited by agitators during the revolt) was maintaining a state of mind among their groupings which was suspicious and devoid of friendliness towards the native authorities. The reforms which were put into effect seem to have yielded good results. In the same way, a prudent policy towards the still unsubdued tribes of Lower Laos, one which will avoid direct conflict with their customs /362/ and prejudices, will gradually tame these last representatives of another age whom the opening-up of means of communication will finally incorporate into the larger Indo-Chinese family. L M 563 636 609 178 563

/ Pages 363-367 contain a Bibliography. Page 368 is blank. Pages 369-375 contain an Alphabetical Index of Names Mentioned. Page 376 is blank. --Translator/ 000